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RETROSPECT.

We have ever spoken plainly; we hate ambiguity; we have always full faith in the honesty of our opinions if not in their accuracy, nor have we ever denied to those who differ from us a right to the same faith in theirs; and since the *Phrenological Journal* has not spoken for us—has not recorded what those opinions are—we think we are not committing any great breach of modesty or good sense in preserving our identity with them, despite that publication's hint to the contrary.

Our discovery of organs not previously acknowledged was first announced in October or November last year. We had observed indications of them before that time, but had not "*rushed*" to the conclusion that we had made new discoveries, as some of our opponents still assert we had. On the 5th of December, however, before upwards of 3000 of the inhabitants of Sheffield, we were prepared to assert our belief that there was no faculty, however minute, without its distinct cerebral organ. According to the newspaper report we spoke as follows:

"Though Phrenologists, up to a very recent period, have considered the differently modified combinations of from thirty-seven to forty cerebral organs sufficient for all the various manifestations of thought and feeling with which we are acquainted in man—and though Sunderland has not much more than quadrupled that number—I feel assured by magnetic revelations that there is not a single principle of perception,

conception, reflection, investigation, exploration, apprehension, anticipation, sensual or intellectual enjoyment—or, in short, mode of thought or feeling of any character, without its distinct organ in the brain!—and this I do not only seriously believe, but believe that many of you will live to see it confirmed and generally adopted as a scientific truth. The human brain is made up of a congeries, which for simplicity's sake we will denominate clusters. These clusters are composed of particles, each particle having its own special function depending on its relative position to the rest, and doing its proper share, in its own sphere, of the work of the organ of which it is a subordinate member—or rather, perhaps, every organ may be considered a concretion of relative ones, each one (to use a topographical simile) being an individual, and forming along with its immediate neighbours a distinct community,—each community again being one portion of a greater, which may be likened to a province, and these combined again forming the empire of the brain. Nor does it require any wide stretch of the imagination to conceive that from this very constitutional principle in the individual man—this beautiful and inherent model of combination and extension—society in the aggregate is amplified into its general form; well or ill-managed states being analogous to well or ill-constituted individuals, and becoming unhappy when, in analogy with some single diseased organ of the mono-maniac, one class usurps an undue instead of a regulative authority over the rest! Nor are many illustrations of this principle wanting in nature. Does not the single acorn contain within itself the mighty oak, with all its communities of branches, every branch again having its own community of acorns? And is not the same truth harmoniously and clearly defined in the tendency of society, as it numerically increases, to multiply its functions by dividing among appropriately located members the administration of its labour, instruction, enjoyment, government, and so forth,—analogous to the industrial, intellectual, mirthful, and other regulative functions of the individual,—and all subordinate to the governmental faculty, which, appropriately for the purpose, has its organ located at the very top of the head! Nor does such an arrangement militate at all against the general truth of the earlier phrenological discoveries; it is little more than amplifying into a still greater number of component and subordinate organs those which Gall and others first laid down as amplifications of the brain, that before had been regarded as a simple unity."

These facts were reported substantially alike in two rival newspapers of the town, both of which described, and bore evidence to the genuineness of the phenomena adduced as illustrations of the theory; and we forwarded them to the Editor of the *Edinburgh Phrenological Journal*, with a letter intimating our desire to give similar experiments in Edinburgh, that the Phrenologists there might really see on what our amplified views were founded. That gentleman then very politely dissuaded us from attempting anything of the kind, but said he should be glad if we would continue to forward him papers stating the progress of our investigations, and several more we certainly sent him. Well, what is the consequence? Has the editor found a record for the faintest outline of our

views? Has he ever taken the least notice of us, except to give left-handed compliments on matters unimportant, whilst his only allusions to anything really to the point have been in the way of throwing cold water upon those views? Take two examples: In the number for April he says he has not seen the *Phreno-Magnet*, but understands it contains many extravagancies.* In the number for July he professes to review it, but in that article never even mentions the theory it lays down, either to commend or combat it. In noticing the *Zoist*, however, he observes, it would appear "That the mesmeric experiments of the conductors have afforded no confirmation of the discoveries of Mr. Hall;" whilst so far as the *Phrenological Journal* has to do with the matter, its readers know nothing of the said discoveries. Yet mark the climax: this writer has at last the kindness to advise us to keep the subject, to the exclusion of ourself, uppermost in our thoughts! Just a word in your ear, friend Editor, on this advice:—We have seen too much of some of our northern brethren to hope that if an Englishman forgets to think of himself, they will ever put themselves out of the way to think for him—unless it be to appropriate or exclude his ideas, and then take precedence of him. So you see we shall pursue our own course; we shall conduct our journal in our own manner, keeping it fairly open to the observations of others; we shall state what we believe in plain, homely, understandable language, notwithstanding your inuendo about sub-editors of provincial newspapers; and whilst you are petting those who have not tried experiments at all tending to modify the system you exclusively advocate, we fearlessly assert our belief that IF MESMERISM TEND NOT TO CONFIRM THE AMPLIFIED VIEWS WE HAVE HERE LAID DOWN, IT DOES NOT TEND TO CONFIRM PHRENOLOGY AT ALL!

We know that there are numerous interests opposed to this amplification; but we had no share in constituting, and are therefore not bound to deny the evidence of our senses in supporting them. For instance, there are those who deny Phrenology and Mesmerism both, and treat all evidence of either with ridicule. With such we have little to do, beyond advising them to be more rational and investigate these matters.

Then, there are those who believe in one or the other, but not both; and others, again, believing in both, but not in the application of one as a test of the other; whilst a third class

* He says also they have, up to that time, seen no Phrenopathic experiments in Edinburgh. Who can judge of the extravagance of what they have not observed?

believe in the union of the two just so far as such union tends to confirm their own preconceptions or preconclusions, but no further. Respecting the latter chiefly we now address the reader. Many, though not all of them, are such as have been making a *trade* of Phrenology. They have been giving, at various prices, from one shilling to twenty, what in some parts of the country are vulgarly called "invoices of the brains," made out in the space of five or ten minutes, with most vague and slovenly deductions, from the comparative size of thirty-six organs, and in their lectures, echoing the books they have read on the subject, they have laboured so hard to show that thirty-six or seven organs were quite sufficient, that they are now positively *afraid* of even the slightest modification, and determined to oppose it, on their own account. But as well might the geographers of other days have argued that Columbus had not discovered America, because it was not already on their maps; or the astronomers that Herschel could not have discovered his planet, because their science was already perfect! Now, that there is good ground for taking Mesmerism in many cases as a legitimate phrenological test, and that it also tends to prove our amplification, we devoutly believe, for the following as well as many other reasons:—In many hundreds of our own experiments, we have found that, irrespective of the will, and often contrary to it, when any one of the organs recognised by the early Phrenologists has been acted upon—with or without contact—a manifestation so strikingly characteristic of its function has been educed as to leave no doubt of its distinct existence. Indeed we have seen innumerable cases in which all the organs marked on the common busts and charts have been thus successfully subjected to this test. But on the influence (whether that of actual contact or otherwise) being removed to another point, apart from the centre of any organ located as above, another manifestation, *altogether as characteristic of a different function has immediately resulted*—not a simple variation, or modification, according to Mr. Braid's idea, owing merely to the combined influence of the adjoining organs, *but totally distinct, and in many cases utterly contrary to any other of the group approximate*; and many of our correspondents in different parts of the world have observed precisely similar results from similar appliances. Here, too, perhaps, it ought to be stated that no new discovery of any function made by us has been *anticipated*. Our process has been remarkably simple, and we will here describe it:—

Having first become carefully assured that the patient is not one of those who *sympathises* with the operator either in sensa-

tion or thought, but acts irrespective of either, in obedience to a local excitement, whatever it may be occasioned by, we anticipate nothing—nor do we either positively or negatively suggest any thing by question or otherwise, but passively watch the result, and bear it in mind or note it down, and then try it over again, or resume at another point. If we do ask a question at all, it is not one that could *possibly* afford the slightest clue. Should any *action* be involved in the indicated manifestation, rather than ask what the patient is *doing*, we ask him what he is *thinking* of. If a purely *mental* manifestation be the more likely, we occasionally, perhaps, ask what he would *do*—or any thing to hasten an exemplification rather than suggest what could bear directly upon, or influence its character. In most cases, however, no questions at all are needed—the manifestations being spontaneous: but we never draw a *conclusion* from an operation upon one person only, and never count on a case where suggestion has been at all applied.

Another reason for our belief is this: on many occasions, when we have been touching or pointing for *anticipated* manifestations, according to the location of organs on the Edinburgh busts; owing in some cases to the patient's hair being combed or folded so as to deceive us a little, or an accidental change of the head's position, or other similar cause, a manifestation very different from the one expected has been educed; and this we take to be a contradiction of Mr. Colquhoun's hypothesis, that phrenological phenomena are the result of the operator's will or expectation.

Again—whenever we abided by the busts alone, we were continually calling up apparent contradictions. Take an illustration. When our friend, Mr. Goyder, of Glasgow, saw us mesmerise the servant of Mr. H. Atkin, merchant, in Sheffield, he directed us to produce a manifestation of Imitation, for which we certainly touched a *part* of the space given to that organ on the charts. All her manifestations up to this had been characteristic, but here was an *apparent* contradiction. There was not the slightest indication of Imitativeness but a decided feeling of *Industry* excited: which we have since, as we believe, proved, by mesmeric means and otherwise, to have an organ in that part.* Many other similar discoveries are owing to what appeared at first contradictions, but are now believed to be genuine indications because found coincident in a great variety of cases, which will be one day published with all the particulars. One

* Industrial motions are often induced by influencing other parts, but we have seen much to convince us that the radical disposition to Industry has an organ here.

reason why *all* operators have not come to the same conclusion may be, that many of them before they commence (believing in the orthodox number of organs) anticipate a certain result, and chafing the head of the patient, do not rest until they have produced it. Having once discovered the precise spot, they always touch the head again upon it, and so get the wished for exemplification, on every ulterior occasion. But this is not a genuine method. The true mode is to take a maiden case—the patient having seen no previous experiments—and, *not anticipating anything*, touch the head (without chafing) either with the finger nail or some other small and suitable agent; or simply point towards it; or take hold of a single hair; and carefully register the result, along with the real condition of the patient at the time, and all other known relative circumstances. Evidence thus educed is mostly genuine and acceptable. Its variations in different cases are only illustrations, not contradictions of the truth, however they may seem so of theories. But truth is more infallible than theories. There are other interesting modes, but this is simple—there can be no misunderstanding it; and it is partially on evidence of this kind that we build a belief for which we are denounced by many phrenologists and others as lustily as if we had picked their pockets; whilst some of those who are known to proceed less cautiously are approved, because their experiments seem to corroborate Phrenology as taught by orthodox professors. This reminds us of an exclusive sectarian quoting isolated passages of Scripture to support his creed.

The fact is, however wrong Dr. Engledue might be thought in some points of his last year's celebrated address, he was right in his allusions to the imperfection of the present popular chart. A new classification is inevitable, but it must be made with care. He who determines it too hastily may have reason to repent ere he dies. Before it can be done fairly all conflicts among experimentalists and theorizers too must subside, and a calm and amicable comparison of the fruits of our labours take place. But this can never be whilst the professors of the science denounce or sneer at those who think they have by patience, industry, and research made additions to its interest. At present we feel a growing charm in the work; and hail every additional fellow-labourer whose mind is liberal and whose motives are honest, with friendliness and delight. To an article entitled "*Phreno-Magnetic Facts and Deductions*" amongst the interesting contributions to our present number we call particular attention.

EXTRAORDINARY SYMPATHETIC PHENOMENA.

BY THE EDITOR.

There are many people familiar with the more ordinary Mesmeric phenomena, who are still unprepared to accompany us in the higher walks of the science. Indeed, we have hitherto been somewhat careful of advocating too much, lest we should destroy confidence in what may be more easily rendered palpable. The following simple statements may, however be implicitly relied on; and we give them preparatory to others of at least equal interest, which we shall bring forward in a mood as calm, sober, and matter-of-fact as the subject demands, or will admit. But let us give them in the first person.

It was about the season of the bursting of buds, and the early twitterings of building birds, with a half-misty, half-sunny and balmy atmosphere, that I rode one morning from York to Knaresborough, in company with two young men and a little boy, all very susceptible—though variously so—to mesmeric influences. The beauty and quiet of the scenery and the time—the greening pastures and smiling river-glimpses—the bank-sides at hand just ready to flush into floweriness, and the woods afar to rush into foliage, all inspired me with admiration, love, and hope, awaking veneration and adoration into a glowing activity; and I mused delightedly yet reverentially on the beauties, wonders, and mysteries of creation. A sudden burst upon me of the valley of the Nidd, with its manifold charms, had given an additional stimulus to these feelings, and on retiring to our little room at the inn, as we all sat together, I felt an unusual clearness and expansiveness yet subjection of spirit, like that described by the primitive Quakers in their meetings, and which I have sometimes experienced too when communing deeply with great poets.

During this melting and ecstatic flow of feeling on my own part, to which I gave little or no verbal utterance, one of my elder companions on a sudden looked wistfully towards me, and begged I would not think him silly; but something, he said, like a slight electric spark, had touched the upper portion of his brain, had extended its influence over his whole system, and he believed he should be compelled to kneel down, without being able to explain the cause, except that an unusual reverential feeling accompanied the impulse. I was startled, but said nothing to him of my thoughts, and began to muse on the laws of sympathy. Only a short time had passed in this mood, when he exclaimed, "How strange! *It* has come again, but

on the side of my head (pointing to the region of Adhesiveness) and you must excuse me, but I feel forced to come to you;" and he was leaning towards me from his chair when I suddenly changed my mood to one of pure beneficence. Here he threw himself back; the kindest smile uplit his whole face; and, with one hand on his breast and the other stretched out, he said he felt "as though he could love all mankind at once;" and the influence had fallen this time on the front of his head and in his bosom! This youth was an uneducated artizan, at that time all but entirely ignorant of Phrenology; and to all appearance (though highly susceptible) in a perfectly calm and normal condition.

Other experiments, more subtle still, were tried; but the results were almost too astounding for narration in this unspiritual age. In the course of the day I publicly operated upon him: when one medical gentleman, and some others present, treated the most common and easy mesmeric experiments as juggler's tricks, far surpassing all ordinary credulity, myself a charlatan, and my patient a knave. Yet had I a consolation within myself of which they knew not.

What analogy the following case may bear to the foregoing, or what light one may throw upon the other, let the reader judge.

Very recently, in the heart of a dense manufacturing town, I was introduced to a highly respectable young lady of cheerful temperament and intelligent mind, but weakly, and deeply suffering in body from protracted ill health. She had been mesmerised repeatedly by a female friend, and, besides being perfectly clairvoyant, had exhibited many other of those interesting phenomena so frequently described in the communications of my correspondents. Having, in the presence of some of her intimate friends, rendered her somnolent in less than five minutes, and induced what appeared to be a state of supersentience, I proceeded in a calm and somewhat reverent mood to try upon her the effects of my *silent will*, the action of which could scarcely have been more instantaneous upon my own organization than hers. Whatever I did ideally, she performed actually, even to the extent of a conversation with one of her acquaintance not present! I thought of Creation, Providence, and prayer: she most gracefully knelt, and lifted her hands in silent adoration. Then of Firmness and Independence, when up she arose and assumed the appropriate attitude of lofty determination. I next willed that she should approach me and shake me by the hand, which was scarcely accomplished when, on changing my mood to one of scorn, she turned away and

looked indignant. Benignity and other sentiments in myself were all personated with equal truthfulness by her; until, indulging at last in a feeling of sober cheerfulness, in which of course she joined, I awoke her from the trance by gentle wafting, when she was utterly oblivious of all that had occurred!

On a subsequent occasion, when somnolent, she told of circumstances relating to me then occurring at a distance—some of which were in due course proved to be exactly according to her words, and she even went so far as to describe my very thoughts with accuracy! And this is not a dream, nor a matter of simple credulity, or I would not have related it here. It is one of actual experience, that can never be gainsaid, or obliterated from that page on which our existence itself is written—in the book of Nature, the language of which is *facts*. After all this publication has been furnished with of a kindred character from every part of our land, by men of habits exclusively philosophical, there will be less danger of its Editor being deemed too visionary, should he step hence into a walk less dry in its details than that to which he has hitherto been confined. He will not, however, allow himself to be

“Borne through regions where wild fancy dwells;
But mould to truth's fair form what memory tells.”

A YORKSHIRE CLERGYMAN'S OPINIONS OF MESMERISM.

TO THE EDITOR OF THE PHRENO-MAGNET.

SIR,—The greater the truth the greater the objections to that truth, is well nigh become an axiom amongst thinking men. I have been long assured of this, and am consequently neither displeased nor surprised at the opposition and incredulity with which Mesmerism is assailed. But it can well afford to abide the issue of the battle, for its facts are based on laws and relations which had existence with the creation of man. Still the facts which are evolved by the students of these mysterious relations are wonderful, and must appear most incomprehensible to those who, with the material metaphysicians of the last age, think all our ideas are derived through the senses. This fundamental error gives rise to much of the mist which surrounds the subject, and especially confuses that branch of it called *Clairvoyance*.

Man, like all other things, when viewed as a whole, is triune in his being. He is compounded of Body—Life—Spirit. The union of these three primaries forms the perfect man—the

acting, thinking lord of the earth. What is the link between the two opposites of these three? The life. What the channel of communication between them all? The nerves—one class of which, the nerves of motion, conveys the mandates of the spirit to the body; and the other class, the nerves of sensation, the influences of the body to the spirit.

The natural harmony between these primaries constitutes health.

The unnatural disturbance of their mutual relation results in disease and death.

But there are various kinds of disturbance.

Of these Mesmerism is a singular and important one. Now it seems to me that it derives its singularity and importance from its being an interference with that general law which has placed us all in a state of comparative self-isolation from our fellow inhabitants of earth and the spiritual denizens of the invisible world. We are tied to an earthly body, and are subject, therefore, to the laws of time and space. Mesmerism imperfectly frees us from the tie, and by consequence from the laws of time and space imperfectly. Is it wrong to attempt this freedom from the fetters of the earthly body? I answer no, any more than it is wrong to evolve fire from the striking of flint and steel. There is no phenomenon on earth that is not as directly governed by the hand of the Creator, and as subject to His laws, as is the movement of the spheres.

But Mesmerism may be abused; so *may* any thing—so is every thing worth having.

But it may be dangerous? Yes, truly; but what is not dangerous? What has not done evil which is really a boon to man? Christianity itself, the greatest blessing as it has been and will be to man, has in the hands of evil men produced the most dreadful consequences? Shall we therefore give up Christianity?

I hear that the Rev. H. MacNeill, of Liverpool, has abandoned his theory of Mesmerism being an influence from Satan. I am glad of it, for his credit's sake as a logician and a Christian clergyman. A more weakly reasoned piece of argument I never read, and I almost shrunk from it as evil speaking against God and distrust of His supreme dominion.

That when evil men pursue this or any other subject for evil ends Satan may be permitted to get hold of them I fully believe. But this is widely different from investigation into a new science for the welfare of man. God abandons those, He will protect these.

The last age was a material one—the present is a spiritual one. In the last the laws of matter were the grand object of investigation—in the present the laws of spirit, the life of things, universal principles are far more heeded. To these Mesmerism will be a great clue; it will alter the form of society as much spiritually, as the steam engine, railroad, &c., have done and will do materially. Shall we throw away the boon which the latter have conferred on us for the sake of the coincident evil they have brought? Surely not. Why, then, trample under foot the far more influential power, the far greater blessings which the right use of the former will give, because evil has accompanied rashness in the attempt to develope its influence?

False Christs and false prophets will assuredly come in these latter days, and perform signs and wonders, deceiving many, seducing, if it were possible, even the very elect. But signs and wonders are not in themselves sinful; they only become so by the end to which they are applied, and that evidently is, in the prophecy I have just referred to, the establishment of falsehood. Mesmerism may be used to that end, but it may be used for what is good. In itself it is independent of either. There is no moral principle forbidding its use for good ends. For myself I go further, and hail Mesmerism as a new light for man—as a probable engine in education—as a means of correcting our notions on metaphysical subjects—as a mode of elucidating the mysteries which are now laughed away by false philosophers as “effects of the imagination,” “imposture,” or “delusion,” and as an antidote to the most awful of all the woes of man—insanity. And believing that its results will be these and more than these, though no experimenter myself, I wish prosperity to your efforts to give it a fair field and no favour.

Believe me, Sir, yours very faithfully,

A YORKSHIRE CLERGYMAN.

July 6, 1843.

WHAT IS PHRENO-MAGNETISM, THOUGH TRUE?

TO THE EDITOR OF THE PHRENO-MAGNET.

“In the brain itself, the anatomist is able to show us, with perfect clearness, many complicated parts, which we must believe to be adapted for answering particular purposes in the economy of life; but when we have gazed with admiration on all the wonders which his dissecting hand has revealed to us, and have listened to the names with which he most accurately distinguishes the little cavities or protuberances which his

knife has thus laid open to our view, we are still as ignorant as before of the particular purposes to which such varieties of form are subservient; and our only consolation is, for there is surely some comfort in being only as ignorant as the most learned,—that we know as much of the distinct uses of the parts as the anatomist himself, who exhibits them to us, and teaches us how to name them.”—*Brown's Philosophy of Mind, Lect. 19, p. 115.*

SIR,—When I wrote my article in a recent number of your journal I was engaged with a series of private experiments which I conducted according to my own taste, the results of which, at your request, I handed to you for insertion. Since that time my zeal has in no degree abated, on the contrary I look forward with an increasing confidence that the physics of mind and the physics of matter will be shown to have a much closer relation to each other than has yet been supposed. Neither have my recent experiments been less astonishing nor less satisfactory than the first, but for the reasons which I stated to you in a private letter I thought it better to enter upon a more methodical plan of investigation, than to stumble on alone over the wide, and as yet dark field of a new science, for the mere sake of picking up novelties on which no one would, and no one should place the least value, on the single testimony of one individual.

From the manner in which I have treated the subject it is obvious that I regard Mesmerism as a physical science, bearing a close analogy to the kindred sciences of galvanism, magnetism, and electricity. In this respect I am neither singular nor original. “*Viola l'image de la vie la colonne vertébrale est la pile; le foie, le pôle négatif; la vessie, le pôle positif.*” The structure of the human body would suggest the existence of galvanic currents along the nerves. Even if we were not acquainted with the fact that every chemical change in the form of matter, whether effected by digestion, secretion, or otherwise, must be accompanied by an evolution of electricity. Such electricity, whatever be its origin and direction, we can hardly suppose to be generated in, and conducted through the system, without its serving some useful purpose in the animal economy.

The failure of every attempt hitherto made to propound a law to comprehend the varied and ever-varying phenomena of mesmerism, is no proof that they are not subject to some law. There may be one—nay there must be one—but it is one of higher generality than our limited experience will enable us yet to comprehend. Every example of *apparent* contradiction in facts is an announcement of nature, that the circumference with which we would bound her operations is as yet too small. Facts

cannot contradict each other any more than truths can do so, though they may contradict our explanation of them. That a magnetic North Pole may attract a magnetic North Pole, is no contradiction of the law of magnetic attraction, and that a ball positively electrified may attract another positively electrified does not overturn the law that like electricities repel, and unlike attract. Under what circumstances do these *apparent* anomalies take place? When that is understood we see that the law is not refuted but confirmed by them. "We believe such things because they can be explained!" But there was a time when they could not be explained. The observation of the fact must have preceded the explanation of it.

In electrical and chemical science the greatest care is employed to obtain and to preserve the conditions necessary to ensure success in the experiments, and no one objects to this precaution. But at mesmeric experiments the man with the compass and square stands by ever ready, from what he knows of the lever and the inclined plane, to point out discrepancies, to watch for faults, and to record failures, as if this very humble service to science removed *his* difficulties or disproved the facts.

"What proof," cries he with the square, "do you give that your patient is asleep?" None my friend, I do not even say he *does* sleep, but explain to me what *thou seest*, or confess thyself. What proof hast thou to offer that thou art awake? Prove to me, not that thou hast a soul even, but that thou hast a body, man, and learn hence the difficulty of affording what thou clamourest for so thoughtlessly,—proof,—proof too, to *thee*, measurable by thy square philosophy and discernible by thy senses, which all humanity have agreed to consider imperfect and gross. The fibres of the brain are surely of a much more delicate structure than a pile of metallic bars, yet a system of these may be so constructed as to be sensibly affected by the heat from the body of a fly. What causes unperceived and unsuspected may not be in constant operation to prevent the artificial excitement of cerebral organs?

Bobus determines the value of all things by their worth in sausages, and he with the square calculates on the principle of virtual velocities, and knows that action and reaction are always equal and opposite, but does it ever enter into the head of either to suspect that the picture which expands itself on the retina of his eye is but the dim shadow of an aggregate result of forces which have struggled to *produce* and to *prevent*, until they struggled themselves into equilibrium and rest? Let Bobus determine, in sausages, the value of the angle of the variation of the variation of

the magnetic needle, and him with the square the force which produces the variation, and we shall be in a better condition to talk of the subtle influences which may disturb the uniformity of phrenological manifestations.

Scepticus looked into his wife's eye until she fairly lost the power of speech! He gave her certain orders which, without a grumble, she literally fulfilled!! These were phenomena so extraordinary and so perfectly inexplicable on any principle of philosophy with which he was acquainted, that he admitted the existence of an agent more wonderful and powerful than electricity itself.

It is human science and human prudence to determine the unknown by the known, and to advance slowly through the future by the light which has guided us in the past, but it is also human weakness to do so. All our laborious researches in philosophy would be a mere waste of time, had we but the senses fitted to perceive the figures and motions of the ultimate particles of matter. Perfect visual perception would put an end to analysis, and with this view of our nature's weakness, is it not more modest to say, that God *may have* created agents, for carrying on his purposes in this vast and mysterious system of things around us, of which we yet know nothing, than that He *has not*?

Before the discovery of mineral magnetism, the man who would have argued *a priori* that there was no such thing in nature as polarity, would have been wrong.

Dr. Pomposity, after stating that neurology was mere delusion and its professors either impostors or fools asked for an explanation of community of sensation. "Why does the patient feel a pain in *your* body?" Bobus asked a similar question about the tasting of mustard. Bobus* felt that he was on a level with the Doctor.

Will your logic, Doctor, lead you to infer that there is no such thing as community of sensation, if I cannot tell *how* it is produced? Why does a liver complaint produce a pain in the shoulder? Sympathy! *συμπαθεια* is a mere name for the observed fact. And the whole range of medical science is founded on the observation of facts for which no cause can be assigned. There is not a single general principle known in all medical science.

I can no more tell *why* the patient tastes what I taste and feels what I feel, than I can tell *why* I taste, or *why* a stone falls to the ground.

Science, my friend, is not an exposition of causes, it is a mere record of the circumstances and conditions under which certain effects have been observed. Who will pretend to know

* Bobus is a sausage maker.

all the conditions under which a given effect is produced? Who will pretend to determine what effects may not be produced by the conditions known? And if so little be known of matter what shall be said of mind and the mysterious union of the two?

As to thee, Bobus, dost thou not know that when boys shoot marbles they disturb Saturn's ring? Why didst thou laugh, then, when I said that there may be a law of mind which connects every individual with every other through the whole universe, as every particle of matter is connected with every other particle by gravitation—a universal consciousness as well as a universal attraction?

Dr. Smallbrains will not believe the proposition because he has had no proof. He will not listen to, or rather *look at* the proof, because he disbelieves the proposition. How could Smallbrains act otherwise?

"There is no uniformity," says he, "the effects are capricious. Why do not all act alike under the mesmerie influence?" Though he acknowledges having ordered to A. potassae sulphas 30 grs. to produce the *same effect* as 10 grs. on B. "owing to the peculiar *idiosyncrasy* of each." And that different effects are produced by the *same* medicine, not only on different patients but on the same patient at different times. If all mesmerised patients *had* acted in the same manner, Doctor, you would have found a reason for hunting your peculiar idiosyncrasy against mesmerism.

"But of what use is Mesmerism?" cries Bobus. Wait a while, Bobus, and thou shalt hear of several curious applications of it.

ΑΥΟΠΤΟΣ.

July 6th, 1843.

PHRENO-MAGNETIC FACTS AND DEDUCTIONS.

No. II.

(From a Correspondent.)

TO THE EDITOR OF THE PHRENO-MAGNET.

SIR,—I will not take up an unnecessary space in your journal by relating the minute particulars of some of my recent experiments. Perhaps the following may place us in a position to make another step in advance:—

1. I produced the mesmeric sleep in one case by administering the protoxide of nitrogen. The person had never taken the gas before, but had been several times mesmerised. On this occasion the patient had no intention of being mesmerised, and had even refused, in an earlier part of the evening to submit to the operation. Another dose of the gas awoke the patient.

2. In another case I produced the mesmeric sleep by making passes near to a wall, on the other side of which the person sat, engaged at the time in conversation, and perfectly ignorant of what I was doing.

I think we might conclude from these experiments that the "Exhaustion of the nervous energy through the medium of one or more of the senses," is not *essential* to the production of the mesmeric sleep. And that, if the *imagination* be ever concerned in facilitating its production, "excitement of the imagination" is not an *essential* condition.

The effect produced by nitrous oxide seems peculiarly fatal to the supposition of an exhaustion of nervous energy. And the short space of time—half a minute—which in some instances is sufficient to produce the mesmeric state, renders the same hypothesis at least doubtful.

3. I have not perceived it more difficult to excite the organs of Number and Constructiveness than any other organs in the same head. A plane through the Zygomatic arch, parallel to the median plane, is in some cases at least an inch distant from the brain at the organ of Constructiveness. This is about four times the distance of the brain from a finger placed on the organ of Wit. Now, if the excitement of cerebral organs depend upon the attraction of a mass of matter *exterior* to the skull for a subtle fluid *within*, the activity of Constructiveness ought, *cæteris paribus*, to be sixteen times less intense than that of the organ of Wit; and some difference ought to be observable in the manifestations.

How shall we secure the condition *cæteris paribus*? The difficulty in the *practice* does not at all affect the *theory*, therefore does not affect the present reasoning. Neither, I am aware, can the manifestations of dissimilar organs be compared, but the *forces* which produce the manifestations might.

4. If we suppose the power which excites the organs, to act in a direction perpendicular to the part of the skull touched,—and to suppose it to act in any other direction would involve us in still greater difficulties,—then lines perpendicular to the superciliary arc through the organs of Number and Order would intersect each other within the bone, before reaching the brain. These organs, therefore, would have a relative situation in the brain the reverse of that assigned to them by Phrenologists.

If Phrenological manifestations can be produced by pressure, pressure on the organ of Individuality, in the case of a frontal sinus, ought not to produce a manifestation of that organ, but

of Locality or Form, &c., according to the direction in which the pressure is transmitted. By pressure I mean, of course, pressure applied to the exterior of the skull and transmitted to a single part of the brain, supposing that to be possible.

The occipital spine opposes a similar difficulty, whether we consider pressure as the exciting cause or the attraction of a fluid *within* the skull as the exciting cause. The former would certainly produce a motion (if motion could be at all produced) of the parietal bone outwards, as well as of the occipital bone inwards, a *pull* upon Combativeness, as well as a *push* upon Philoprogenitiveness, to say nothing of the impossibility of moving the occipital spine without moving the whole occipital bone, and therefore producing pressure on the whole of the posterior portion of the brain.

If we suppose attraction to be the exciting cause, we are met by the same difficulty as in 3.

Are we to get over these difficulties by supposing—

I. That the cerebral organs are on the outside of the skull, or,

II. That there is a nervous connexion between the outside of the head and the corresponding parts within, *directly** through the skull, or,

III. That there is a subtle fluid diffused through the whole substance of the encephalon, subject to laws similar to those of other fluids.

If the latter supposition be adopted,—and some one of the three, I suspect, *must* be adopted, for Phreno-Mesmerism is as true as that we *have* heads,—then we might expect an atmosphere of the fluid surrounding, to some extent, the outside of the head, which would account for the excitement of the organs without contact. It would not, however, account for the difficulty mentioned in 37.

Might we not derive from such considerations of these data for determining the question, "What is the organ of mind?" Is it the brain, or the cincretious matter, or some lining membrane? or, Is the soul in *reality* a πνεῦμα or *spiritus*, which gravitates towards, and impinges against matter, producing by its undulations, like wind upon the Æolian harp, tones depending upon the texture and tension of the fibres on which it strikes?

Q. M. D.

* If such a connexion exist at all, we can hardly suppose it to be established through the very circuitous direction of the nerves distributed throughout the scalp. This supposition would involve us in greater difficulties than those we wish to get rid of, and seems not to be necessary if the skull be admitted to be porous.

LETTER ON PATHETISM.

TO THE EDITOR OF THE PHRENO-MAGNET.

SIR,—It may not be uninteresting to some of the numerous readers of the *Phreno-Magnet*, to obtain additional information respecting Clairvoyant experiments occasionally, as by such means the truth or fallacy of its pretences are more likely to be ascertained. In No. V, it will be found a Miss G—, on being examined, was told that her stomach was most foul and sickening and her bowels disordered, and that the brain appeared very full and irritated, all the other organs being in a healthy state; it was also related that her stomach and bowels, at the time of writing the article were found as described. The facts are these: she was at the period of examination in apparent good health, and attached little importance to the results; however, in about a week afterwards, it was too apparent, from the violence of a pain in the head, accompanied with nausea, disordered bowels, and filthy tongue, that the information was correct. After this she got worse and worse, and at length became confined to her bed from a severe attack of cholera, with extreme prostration of strength, and was placed under medical treatment, during the course of which a rigid examination of her whole frame took place, to ascertain whether the lungs or any other vital functions were affected; but the result only went to shew that the stomach and bowels were exceedingly deranged, with inflammation of the brain, and that her case was dangerous, as by supporting the system inflammation on the brain would be increased, or from the want of it, she would sink from mere exhaustion. In a week or ten days afterwards the symptoms became rather more favourable, when after the lapse of a few weeks she was enabled to walk out, and is now fast recovering—her appetite becoming improved—delirium having ceased—the tongue looking much better—and her strength rapidly increasing, with no signs of any vital part being affected. Thus the Doctor's opinion from symptoms, agrees in every particular with that of the Clairvoyant's from sympathy, though he has not been made acquainted with the results of the latter; this case may therefore be considered as highly favourable to the truth of Intro-vision. The effects ascribed to terrestrial magnetism do not appear to be warranted by careful experiments, at least the results I have obtained from standing upon iron plates, or the application of the poles of a magnet, whether to the operator or operated, are in no way different from the application of many other substances, and by no means calculated to establish any general proof of the agency of ordinary magnetism in producing the condition called mesmeric.

I am glad to find that La Roy Sunderland has designated the state *Pathetism*, a term far more definite and expressive than that of *Magnetism* or *Mesmerism*, as sympathising with any individual under trials and afflictions produces effects which the most careless observers of human nature cannot but have witnessed, and its influence is sensibly felt in phrenomagnetic, or rather I ought to have said in *phrenopathic* experiments, where patients feel placid, serene, and comfortable, generally from the influence of those of mild, benevolent, and kind dispositions, both during the experiments and on being restored; but operated upon by persons of harsh, overbearing, or irritable tempers, and of less sympathetic feelings, shew their manifestations with less grace and energy, and not unfrequently feel sensations quite the reverse of the former; nay, to a certain extent, from the same operator the effects are found to vary with the different states of his mind or body. In fact, sympathy exerts an influence over society far greater than at first sight appears. A child is soon soothed by it under disappointment—the sufferings of the afflicted are much lessened by it—the conduct of associates often assumes a more benign character in consequence—and many will recollect having perceived its influence in quelling fierce disputes. Rude licentious companies giving vent to their feelings in coarse ribaldry and obscene language, have felt themselves suddenly arrested in their career on the introduction of a person of known high moral character and integrity, whose influence shedding an halo around him, and whose sympathy affecting corresponding chords among the organs of *their* moral sentiments, for the time at least, becomes responded to; and, as we all possess one common nature, and have all and each the same set of propensities both moral and animal, a better acquaintance with their respective influences would induce legislators and administrators of the laws to become more lenient, and apply punishments more proportionate to offences and the circumstances under which offenders may have been placed, and adopt means calculated to bring about a reformation of conduct, and a fitness, as soon as possible, for their restoration to society, in which numbers would in future become useful and honourable members. Should Pathetism thus prove a means of bringing about such a desideratum, it will be far more gratifying to every well ordered mind than witnessing the hitherto immense sacrifice of human life, *though* under the plea of judicial punishments, and supposed to be founded on the divine laws, (than which nothing is further from the truth;) also a different mode of peopling our colonies than from transports may be anticipated, as it is to be feared an increase of

labourers may at times have proved a stronger motive for getting rid of them than a desire to improve the morals of society, or a reformation of conduct in the criminals themselves. These observations may be thought by some as irrelevant and misplaced; others may possibly draw different inference, and perceive that their connexion with Phreno-pathetism is not so remote as apparent on a superficial view. The contemplation of the wonders of creation in the surrounding objects of ordinary life, from the vegetable, mineral, and animal kingdoms, to the vast display which the starry heavens present, cannot fail in raising the most lofty conceptions of the power and wisdom of the Deity: and as a power and influence possessed by man over the mind of his fellow men, hitherto unknown, is now perceived and felt—a new and extensive field is opened to our view, wherein we may explore fresh and uncultivated regions, may exercise our philosophy, and make discoveries equally astonishing and wonderful with those in any other department of the works of nature, and equally calculated to raise in every contemplative mind ideas of the Author of nature, the most *beneficent*—the most *ennobling*—and the most *exalted* humanity is capable of entertaining or duly appreciating.

I remain yours, respectfully,

JOHN POTCHETT.

Snenton, near Nottingham, July 14th, 1843.

MR. RUMBALL TURNED MOUNTEBANK.

The following communication, forwarded to us with the name and address of the writer, needs little comment. We not only think the parties who countenanced Mr. Rumball in the farce described somewhat imprudent in so doing, but that Mr. R. himself was as unphilosophical in his proceedings as if he had forged a bank-note by way of proving that no genuine bank-notes were current. Supposing he and his fellow mountebank had succeeded in simulating as perfectly as possible all that had previously been done, not an iota of the truth would have been invalidated by it. Such *tests* are the last resorts of disappointed tricksters—not the legitimate experiments of scientific investigators:—

TO THE EDITOR OF THE PHRENO-MAGNET.

SIR,—I should not have been induced to trouble you with the following account of some of the doings in Mesmerism at this place, had not Mr. Rumball's name appeared in your last *Phreno-Magnet*, from which it appears he is very anxious to be considered as the general challenger of the advocates of Mesmerism. He has also, after some urging on his

part, this week procured the insertion in one of our local papers of a very unfair report (including some absolute falsehoods) of his lecture on the "Fallacies of Mesmerism," delivered here on the 12th ultimo. As some persons might from reading these infer that Mr. R. has some wonderful tests never before thought of, I beg to place at your disposal the following statement of facts as they occurred, for publication in your next number, should you consider it (or any portion of it) likely to interest your readers; premising that, except in one instance which I have plainly distinguished, I relate only what I myself witnessed, and can therefore vouch for the accuracy of the statement.

On the 30th May, Mr. James Q. Rumball, of London, delivered a lecture on Phrenology, at the County Assembly Rooms. After the lecture an exhibition of mesmerism took place, the result of a challenge given by Mr. R. at his fourth lecture on the previous Wednesday, to the effect that if a mesmeric subject were produced he would disprove all the effects, (except the sleep, which he disbelieved,) and shew that it was all a fallacy. Mr. R. feels himself quite safe in giving out a challenge of this sort, knowing that the acceptor of it, from the disadvantageous circumstances under which the operator and patient are placed, is in a similar position to one who engages to run a race, having first submitted to have his legs tied. In the present instance the spokesman on the part of Mesmerism was Mr. T——, tailor; the operators were Mr. L——, shoemaker, and Mr. C——, a grocer's assistant; and the patients were a young woman from the country and a youth of about 16 or 17 years. Mr. L——'s patient was the first put to sleep, and was said to be deaf to all but the operator. A number of cards, each bearing the name of a phrenological organ, were put into Mr. R.'s hand, he giving them out one by one to the operator, so that no intimation of the organ to be excited should reach the ear of the patient. Mr. L. first directed his fingers towards the organ of Philoprogenitiveness, keeping them about an inch from the patient's head. She immediately commenced a motion of the body backwards and forwards, and when asked what she was doing, she replied "rocking the baby." Several others of the larger organs were excited in a similar manner, but as the patient's head continued in a sort of rolling motion, the fingers of the operator in one or two instances came into contact. The plan was then varied, Mr. R. calling out the name of an organ, and the operator, according to previous agreement, holding his fingers over some other, the patient's replies to questions being in accordance with the organs over which the operator's fingers were placed. This patient was then awakened and the youth put to sleep, and the operator (Mr. C.) placed the arm of the patient in a horizontal position, producing what Mr. T. called "rigidity of muscle." Mr. R. then hung a weight to the hand by a string, which somewhat depressed the arm, and then suddenly out the string, when the arm sprang up some inches. Mr. R. then said "that's enough, you may wake him up." He then addressed the audience pointing out some discrepancies which he said had occurred in some of the answers of the first patient, namely, that when according to the arrangement the organ of Combativeness should have been excited, she had replied "Oh, I could kill you," evidently the language of Destructiveness, adding, that he did not believe she was asleep at all, and that although the fingers of the operator were not in contact with the head, yet the head being in continual motion, it was impossible for him to prevent them touching some loose hairs, and so making her acquainted with their position. With respect to the second patient Mr. R. said that the upward motion

of the arm, when the weight was suddenly removed, was a proof of volition. Mr. T. replied, endeavouring to explain that the discrepancies were occasioned by a misunderstanding as to which of the organs Mr. R. had wished to be excited, and as the fingers of the operator were at the time over Destructiveness he thought that part of the argument was against Mr. R. Mr. T. did not reply to the other objections of Mr. R., although it seemed to me they admitted of a refutation; but it was evident Mr. T. was not equal to the task of making an extempore reply to the sophisms of such an antagonist. It must, however, be evident to every sensible mind that the upward motion of the arm was no proof of volition, as the same effect would have been produced on a rod of any elastic substance.

The meeting broke up about eleven o'clock, when I left the room, but about a score of persons remained behind with Mr. R., the second patient not having been awakened, and the discussion (as I was informed) was kept up for an hour, with more warmth than discretion on both sides. Mr. R. afterwards complained of the *personal* manner which some parties assumed, but I was informed by other persons present that this was the result of the very unfair behaviour of Mr. R.

The result is that Mr. R. thinks he has gained another victory (he having stated, in his fourth lecture, that he had already five times publicly defeated the advocates of Mesmerism, Mr. Brookes among the number,) but the general feeling among those present, (so far as I could collect,) was that Mr. R. decidedly failed in what he professed to be able to do, namely, "with the exception of the sleep, to disprove *the whole* of the effects."

On the 5th June I witnessed the extraction of a tooth, while the patient was in the mesmeric trance. The patient was the young woman above referred to, the operator was also the same, and the dentist was Mr. Bardwin, surgeon, of this town. The tooth was one of the molars of the lower jaw, decayed down to the gum, leaving apparently no hold for the instrument, and under ordinary circumstances its extraction must have occasioned great pain. The eyes of the patient remained gently closed, and although I kept my attention fixed on her face, yet no signs of pain were evinced either by any motion of the eyelids or in any other visible manner. And when awakened the patient declared she had felt nothing, and to all appearance the head suffered no inconvenience from pain.

On the 12th June Mr. Rumball delivered a lecture on the "Fallacies of Mesmerism." It appears that some of the individuals who opposed Mr. R. before, had challenged him to hold a discussion on more equal terms, namely, that the proceeds should be equally divided between two institutions, one to be named by each party. This apparently fair offer Mr. R. declined, and accordingly some sparring took place through the medium of hand-bills, in which Mr. R. complained of ill-treatment by his opponents. The least that can be said is that they had an equal right to complain of him. Those individuals then determined not to exhibit merely to fill the pockets of Mr. R., and if they had adhered to this resolution Mr. R.'s lecture would have proved a sorry affair.

Mr. R. declaimed for some time of his public exposures of "the deception" at other places, and (amongst other things) upon the absurdity of supposing that such faculties as intro-vision, ultra-vision, and the transference of senses should exist. He explained intro-vision to signify "seeing into another man's inside," and characterised all Mesmeric patients as impostors, and the operators either impostors or imposed on.

He then offered all the money taken at the door to any person who should now come forward and tell him the position of the hands of a "hunter" watch without opening it, after he had altered them.

This challenge was unadvisedly accepted by Mr. C. and the youth referred to in the former discussion, (apparently to the chagrin of Mr. R.) and they accordingly stepped upon the platform, the nerves of both being evidently in a state of great agitation.* Mr. R. then seemed desirous of getting off his bargain, saying he had every thing to lose, while his opponents risked nothing, but this objection being overruled the patient was put to sleep. The hands of the hunter watch having been altered by Mr. R., it was presented to the patient, who commenced feeling on the outside of the case with his fingers. Here Mr. R. exclaimed "I protest against *that*, it is possible that a person should discover the position of the hands by so doing!" Let it be remembered it was a "hunter" watch with the case shut. The patient then said he could not see distinctly, but he thought it was twenty minutes to eight. Mr. R. then placed the watch in the hands of a surgeon, who had placed himself on the platform, and who has shown himself to be strongly prejudiced against the science, he having at the last discussion frequently interrupted while Mr. T. was addressing the audience, until the chairman set him down. He also has the credit of being the author of a stupid letter against Mesmerism, which appeared in one of our local papers at the time Mr. Brookes was lecturing here. This individual opened the watch and announced, to the great relief of Mr. R., that the hands stood at a quarter to two. But as no one else looked at the watch, and the prejudices of the man being known, it has given rise to a whisper that the youth was nearer right than he had credit for. But of course this can not now be ascertained: still it seems strange that Mr. R. should not have exhibited the watch to others of the audience. He then proceeded to inveigh against the deception thus attempted to be practised: still he acquitted Mr. C., who he believed was imposed on, laying all the blame upon the youth, who he said was amusing himself at our expense, and who he was certain was fully capable of such an attempt, for he had examined his head professionally (Phrenologically.)

Mr. R. then went on to show, in the terms of his handbill, that *more* could be done without Mesmerism than with it, and produced his friend, * Mr. Skelton, on whose head (having first caricatured some of the manipulations used by Mesmerisers to induce sleep,) he *touched* several of the cerebral organs, and the pretended patient gave us an exhibition of corresponding feelings. One of the audience suggested that this experiment should be tried *without contact*, as had been done by Mr. L. at the former discussion with him, but Mr. R. affected to think this was unnecessary, while at the same time he must have known that it is the *excitation of the cerebral organs without contact* on which Mesmerists rely as a proof of the truth of the science, it being evident that if *contact* is permitted the experiment in many cases is comparatively worthless.

Mr. R. then said he would shew some experiments in "community of taste," and handed to *one of the audience* a plate which had remained *within sight* the whole evening, containing a few acidulated and peppermint drops, one or two figs, and an orange. The party took one of the "drops," while Mr. R. *took hold of Mr. Skelton's hand* and asked what the person was eating? to which he replied, "an acidulated drop;" and so on in two or three instances. Mr. R. then said, he would submit to be blindfolded, and would read any gentleman's card which should be

* Very wrong, under the circumstances.—ED.

presented. Mr. Skelton, who in this case represented the operator, then took hold of his hand, and, *having looked at the card*, spelled out the name with his fingers on the hand of Mr. R., who said the name was "Dyke," but it turned out the name was "Duke." Mr. R. then got up and said he would shew it was possible to read colours behind the back, and placed his son in a chair with his back to the audience, asking him what was the colour of the ribbon on that lady's bonnet? (Mr. R. took no pains to identify the lady to whom he pretended to be directing his son's attention.) The young man replied "blue;" the father said "right, there is a lady amongst the audience with blue ribbon on her bonnet." He then proposed a similar question with a similar result.

Absurd as this exhibition was, Mr. R. possesses such power as a popular lecturer, that a majority of the audience seemed to accept it as a *proof* of the fallacies of Mesmerism, while to any rational and unprejudiced mind it must appear that if Mr. R. had been anxious to act fairly, he would not have protested against the youth's *feeling the outside of the case of the watch*, he would have shewn his pretended exhibition of Phreno-Mesmerism *without contact*, as had *really* been done publicly at the last discussion with him; he would not have allowed the things on the plate to be previously seen by his pretended patient; he would not have allowed the pretended operator to see the card when he was professing to read blindfold; neither would he have put such a general question to his son who professed to read colours behind his back. So that in *every* illustration brought forward by Mr. R. he took such a course as no one would have been satisfied with had it been adopted by a Mesmerist.

Thus I think I have shewn that the lecture, instead of being a triumph on the part of Mr. R. was in reality a complete failure, while his refusal to adopt the precautions against all possibility of collusion as had been done by Mesmerists, is strong presumptive evidence of the truth of the science.

Without taking up more of your space, allow me to subscribe myself, your obedient servant and constant reader,

IOTA.

Maidstone, July 13, 1843.

On reperusing this account, now in type, we cannot avoid repeating our disgust at the conduct of Mr. Rumball, and our sorrow that any lover of fairness, should have accepted his challenge. There is nothing at all *novel* in his so-called tests—they have been tried by others; but there *is* in them something ridiculous. Just as absurd was Mr. R.'s exhibition at Leicester, where, having failed to awaken a patient by lashing his eye-lids sharply with *whipcord*, he resorted in his desperation to suddenly dashing water upon him—an extreme and dangerous recourse of some mesmeric operators when a patient is so deeply somnolent that it is difficult to recall him at all! But even if the whipcord had aroused the patient, what would have been *disproved*? Certainly not that he was asleep, which, we understand, was what Mr. R. pretended he was disproving! Mr. Rumball must himself be an awful sluggard if being lashed with whipcord on the face would not arouse him from his slumbers any time in the night. Our advice to all true

Mesmerists is never to allow contention whilst a patient is somnolent, nor tolerate *counterfeiting* of any kind, for any purpose. It can prove nothing—unless, as says the adage, that “there cannot be a counterfeit without a reality, any more than there can be a shadow without a substance.”

APPARENT REVERSION OF THE SUPPOSED LAWS OF OPTICS.

During some experiments we were giving at Chester, about a week since, on a young mesmerised somnambulate, a medical bystander suggested an application of light to his eyes. Whilst the eyelids were perfectly closed the patient said he *could see*, and clearly described any object brought before him: but on opening them at our suggestion, all became dark to him, and he said he could see nothing. What, however, created the greatest astonishment was the fact, that on a candle being placed as close as possible to the patient's eyes, the pupils instantly became completely dilated; and just in proportion to the distance the light was withdrawn they contracted! This was in the presence of one of the most numerous and respectable audiences ever known in Chester, to whom, after being repeated under the closest scrutiny of the medical gentleman in question and others, it was announced by Henry Brown, Esq., the chairman. A similar experiment tried on another patient, did not produce a coincident result.

EXPERIMENTS BY MR. PEMBROOK.

We have an interesting letter by Mr. C. Pembroke, wherein are detailed cases by which the existence of many of our newly discovered organs appear to be powerfully corroborated. Since, however, we have before published experiments very similar, we pass on to a second communication, in which will be found several facts well worth the attention of all readers, and especially of those manipulators who are desirous of comparing the experience of others with their own. Some of our friends suggest the policy of giving fewer cases and more opinions; but we prefer throwing together facts until a greater variety of phenomena have been observed: opinions may be formed at any time, but they will be the more correct the more extensive and varied our knowledge of facts upon which they are founded:—

TO THE EDITOR OF THE PHRENO-MAGNET.

DEAR SIR,—At the close of my last letter I stated that I intended giving an account of the different effects of Vital Magnetism on several persons operated on by myself. I shall therefore commence with the very

interesting case of Miss W. I have magnetised this lady four or five times. She loses only one of the senses, namely, Sight. Miss W. was troubled with the ear-ache previous to being operated on, but it soon left her, and she said, "I am in a very comfortable state." "If you call this a state of sleep I don't mind how long you continue it." I can make the arms rigid, and then if I raise her from the chair and move in a circle or any other direction, adopting the same plan I saw you pursue when at Birmingham, she follows me, and on being asked why she followed me? she said, "I do all I can to resist it, but something seems to snatch or jerk me, and I cannot help it." The first time she was operated on I tried some of the organs but did not know that any effect had taken place until after I had restored her, when she said, "I think my eyes must have been partially open, as at one time I distinctly saw light." I asked her what colour the light appeared? she pointed to a colour on her dress—it was orange. On the next trial the colours varied to red, purple, green, &c. Now I do not know whether these variations were caused by shifting the finger as described by Mr. Jones or by continued excitation. I hope at some future opportunity to satisfy myself on this subject. When Size and Form were added she saw what she called patterns, grotto-work, &c. The most powerful effect is produced from the organ of Sorrow. It takes a long time to excite the organs in this state, and when excited, as long to allay them. With this organ the sighing and heaving becomes quite annoying to persons present, and it cannot easily be removed by blowing or passes, but if I remove my finger to Mirthfulness excessive laughter takes place, but sorrow returns as soon as the finger is removed from Mirthfulness. When asked to describe these feelings, she says the feeling with Sorrow seems to rise upwards from below the chest, but that no event either of a comic or tragic character comes into the mind. By this it would seem that although the impulse is felt in this state, the mind being awake to surrounding objects prevents the dream-like mistakes we witness in others in the deeper stage. With Combativeness the countenance changes, she owns the effect on the temper. With Self-Esteem the well known look of pride is recognised, and it must be felt, too, as she said she did not think she had any till then. Being desirous of knowing by what means my daughters judge of persons and things with the organ of Individuality I thought this would be a good opportunity. With Miss W. there was a turning of the head to the right and left; when opposite Mrs. C. she said, "I know she sat there before my eyes were closed," pointing to the spot, "but now something draws me in that direction." She certainly was right as to the position. She said, "I do not see her, but I judge she is there." I have tried her subsequently, and she described the sensations as a drawing in the direction. Now I have observed this moving of the head with my youngest daughter, but with the eldest it is different, she never moves her head at all, but points with the finger to every person back or front, and on one occasion upwards towards the chamber, and as her brother came down stairs moved the finger in the direction he was coming until he was opposite her. Miss W. is very desirous of going into the deeper stage, but to me this is more interesting, as I am aware that she will become more susceptible to magnetic impulses, and as she feels much interest in the inquiry, is very intelligent and communicative, I have no doubt other facts will be elicited.

I have operated on another female and met with nearly the same results. She was a stranger, and had never seen or heard of magnetism before, and I regret that I have not seen her since as she appeared to be

more susceptible than Miss W., her eyes being closed in half the time. The effect of the organ of Colour was described as very light, like sunshine, but the peculiar feeling with Sorrow just as Miss W. had done, though quite ignorant of the manner in which it had been produced.

And now for Mrs. C—n's case. She had been very much troubled during the day with a violent pain in the head. I asked her to let me try if passes would remove it. In a very few minutes it had shifted from the front to the back, and finally passed off at the shoulder. I expected from the numbness complained of that she would prove susceptible, and so it happened. I have since magnetised her five times. Now the singularity in this case is, that after she has been asleep about a quarter of an hour she wakes up through the falling of a tear from the inner corner of the eye. I told her I had frequently seen tears fall previously to falling into the sleep but not after, as in this case. The two first times she complained of a burning about the eyes, and I concluded that might account for it. But the three last there was no heat and yet the tears awoke her. She tells me she always feels excessive drowsiness during the remainder of the day.

Clara C., a little girl not nine years old, her father the greatest sceptic I had met with, would not believe in phrenology or magnetism, said he did not believe in what he had seen at my house, knew I would not deceive any one myself, but thought I was being deceived. I lent him the *Phreno-Magnet* that he might see I was not the only one being deceived, laughed at it and said, "What will they strive to make us believe next?" I could not stand this—I went to his house, laid his daughter to sleep twice, stiffened both arms and legs, showed that she was insensible to the prick of a needle, and yet she awoke in an instant by the mother calling out "Clara." The father does not deny these facts, but says, "It is an unnatural state, and there is a wide field open for deception."

Mrs. U. has been magnetised four times. Her head falls back like the lid of a box. She would not believe she had been asleep. At the second time she awoke through firing a large percussion cap from a pistol. Mrs. U. is a little deaf. She described the sensation as a blow on the ear, but did not hear the report. At the two last experiments she went into the deepest sleep, and I believe that any operation might be performed with safety. The loudest shouts in the ear did not awake her. She was insensible to the prick of a pin, tickling with a feather, ammonia, &c. Had her susceptibility been known years ago what pain and misery might have been avoided? She has been a great sufferer, and I am sure this sleep would have proved highly restorative in her case. And should any thing of the kind happen in future it will have a fair trial, as she feels as confident of success as I do myself. Rigid catalepsy could not be produced in this case, neither could the organs be excited.

I tried Catherine P. at the request of the lady that cross-magnetised my daughter. She said she thought it only affected nervous persons, and that she knew Catherine to be strong and healthy. Luckily I succeeded. I had magnetised Catherine and did not know of it—she was quite insensible with the eyes wide open. The lady said "Now I am quite satisfied." I said "will you allow me to try you ma'am?" "Oh no, I am perfectly satisfied, I would not now be tried for the world." When I awoke C. she could not speak a word or get up from the chair. By making passes I released her, and she described her sensations very

minutely to the ladies. The next day C. wished me to try her again. The eyes closed this time and she went into as deep a sleep as Mrs. U. I proved her equally insensible, but could not excite the organs or render her cataleptic. After she had been asleep half an hour I awoke her, and she denied having been asleep at all. They asked her whether she heard me call "Catherine," &c. She said, she heard nothing, and that she had not been asleep. I asked where her breast-pin was? She now found it in another part of her dress. In fact I had been testing her insensibility with it and had stuck it where she found it. Even this did not satisfy her. On being asked to look at the clock and finding the half hour had escaped, she knew the clock was no deceiver, having never known it to "gain half an hour in a second." This was decisive.

Amos H., a youth brought in by his mother whilst in a dreadful state of suffering from fits. I tried him by the thumbs and gaze, but he fell into a fit and it took some time to restore him. I then tried the passes. This appeared to soothe him—his eyes closed—he seemed in a calm sleep—and I told his mother not to disturb him: that if he slept an hour or two so much the better. But she could not be satisfied—called out "Amos"—his eyes opened—and he said he heard every word we uttered, and that he felt quite at ease although he had no power to open his eyes, move himself in any direction, or speak a word more until his mother called him. I proceeded in the same manner a second time. There was nothing particular in his appearance, save a little twitching of the fingers. As I wanted to go out I told his mother to sit by him and by no means to disturb him and then she would witness the effects when I returned. But she could not rest satisfied—called him by name, and he awoke as before. He told us of our conversation, and said he had no more command over himself than he had before. How galling are these annoyances. With Mr. P. a healthy young man, and my own son a youth aged fourteen there is but little difference between and common sleep. The arms remain up with the thumbs as left, till they awake in a short time without any other effort. I have never seen but one case where bad effects take place, and that is of a young lady, in such a state of health that medicines have proved useless—her friends were desirous of trying magnetism. She is attacked with spasms, &c., and it made her so ill that she is obliged to go to bed. I think it is best not to continue it without proper advice. I have put together these few plain facts, and though there may be nothing new to more experienced Magnetisers there may be others that may think them useful or interesting.

I remain, Sir, yours sincerely,

CHARLES PEMBROOK.

Birmingham, July 14, 1843.

LETTER FROM H. G. ATKINSON, ESQ.

As nothing would be more painful to us than injustice to those who are honourably engaged in the investigation and exposition of truth, however they may differ from us in detail, we take the liberty of publishing, verbatim, a letter from Mr. Atkinson, in which are set forth the claims of himself and several other gentlemen, not only to credit for certain peculiar opinions, but priority in the field as Mesmero-Phrenologists.

Now one fact we are very clear of, viz. : that we were not the first by several to test Phrenology by Mesmerism, and have therefore no desire to claim precedence of those who are better entitled to it. Yet we believe it now all but impossible to decide who really was the first, since we are quite sure that even we were engaged in the work before many who at present believe, or pretend they have priority of us in it. It is on this ground we wish Mr. Atkinson and others to be fairly heard in their own words, and then be judged by corresponding circumstances, or the more authentic records. There are several important points in Mr. A's letter, to which at present we have not time to advert; but we shall certainly take an early opportunity of returning to them. There is one fact however strongly impressed upon us, and requiring a passing observation—the remark made by a somnambulist in Germany, about *twenty-four* years ago, *that if her organs of Place and Colour were rubbed, certain characteristic results would be observed.* Since that period so many Phrenologists have paid attention to Mesmerism in various parts of the world, that it is no wonder, with such a fact in mind, if numbers have been engaged in remote places, at the same time, in discoveries precisely similar. On several occasions, (we will be candid to say,) we have made what, so far as we were personally concerned, were important *discoveries*, but which we have not published as such, because of finding in time they had been contemporaneously, if not previously, made by some one else. Their usefulness, however, as corroborations, were not at all lessened by such a coincidence; and this reflection is always gratifying. We shall, as we have promised, well consider the whole purport of Mr. Atkinson's letter, and he will then hear from us further:—

TO THE EDITOR OF THE PHRENO-MAGNET.

SIR,—At the meeting of the Phrenological Association, last year, I read a paper announcing my discovery of Mesmero-Phrenology, and described a very beautiful case of internal vision and consciousness, and several important points which I had been able to ascertain. Through this means, and among others, the organs of the muscular powers in the lesser brain, the account of which you will see in the *Medical Times*, and copied into the *Phrenological Almanack*. Since which I have discovered an additional organ in the lesser brain, and confirmed, in a great variety of ways, those with which I was already acquainted. That portion of the lesser brain nearest the ear, is muscular action; half way between the ear and the occiput, on the top of the lesser brain, is muscular sense; and beneath this, Muscular Power; and in the centre, Amativeness, and a physical or functional sense; here are powers of Motion, and for Feeling, completing in the most satisfactory manner the discoveries of Mr. Chas. Bell. I will not now describe these powers more fully, but

ask you to test them on your patients, and through your interesting publication induce others who may be engaged in these pursuits to do so likewise. I am aware that you have different views with regard to the muscular powers; but I am convinced that if you will test what I have advanced, you will soon perceive your error, and that those different actions which you produce are the result of combined forces, the muscular powers in the cerebellum being generally more readily excited than any others, so that you may excite them, as I have done in several cases at Dr. Elliotson's, when no other powers could be moved. In other cases you cannot excite any part of the brain without these also becoming active; in this way I have produced similar actions to those which you have described; but have never thought of attributing them to the action of single organs, but which I might have done had I not been acquainted with the true origin of the muscular forces. What amount of sympathy or suggestion there may be in the cases you have operated upon—you are the best able to judge; but I am not aware that you have stated the condition of your patients in these respects, which is very essential, as every case, of course, must be taken only for what it is worth. Truth is our object—let us each assist in testing the experiments of others so that we may produce as little confusion as possible, but go on in the course of true philosophy; rejecting nothing, but trying all things fully and fairly, and without prejudice or any fear of the consequences. I regret exceedingly that I did not hear of your being in London until you were gone, or I should have made a point of witnessing all your experiments, for they are of great interest and importance in whatever light we view them; but not having seen these cases I shall not suggest to you what has further occurred to me on the subject.

I have spoken, in the commencement of this letter, of my discovery of Mesmero-Phrenology, and perhaps it may be interesting to your readers to know what is the fact on this point; although it matters little who has discovered any thing, for it is not often that there is any great merit in discovery—but still it is right that we ever “render unto Cæsar that which is Cæsar's,” if it were only to set the question at rest. The fact of being able to excite the cerebral organs during the mesmeric trance or somnambulism, occurred to Dr. Collier, in America; to myself in London; and to Mr. Mansfield, by whom it was suggested to Mr. Gardiner, in Hampshire, who afterwards pursued the inquiry. [The discovery was made by each unknown to the other; and the account came to Dr. Elliotson, I believe, within the same week. I had four beautiful cases before I was aware of others having arrived at nearly the same results. Dr. Collier has since denied the existence of Mesmero-Phrenology. I shall not trouble you further at present,—my object in writing is, in the first place, to gain your assistance in the search after truth; and, in the second place, to do myself justice by correcting what has been so misrepresented.]

I remain, Sir, your very obedt. Servant,

HENRY G. ATKINSON.

18, Upper Gloucester Place, July, 1843.

[NOTE.—We can assure Mr. Atkinson and other London Mesmero-Phrenologists that nothing will give us greater pleasure, when opportunity occurs, than comparing not only notes, but actual experiments—which may be the more readily done as we contemplate a permanent residence in town.—ED.]

MISCELLANEOUS.

INTERESTING EXPERIMENT ON A DEAF AND DUMB YOUTH.—During one of our lectures at Blackburn, a few weeks ago, a youth of the neighbourhood, *entirely deaf and dumb*, whom we had never before seen, was introduced to the platform somewhat contrary to our wish or expectation, for the purpose of being mesmerised. We, however, consented to try, and succeeded without difficulty. He was very susceptible and had been mesmerised before, but no experiment like that we are about to describe had been tried upon him. Having got a person to play on a violin the well known old tune of the hundredth psalm, we laid one hand upon the instrument, and the thumb and second finger of the other over the patient's organs of tune and language, when he not only kept correct time by a waving motion of his body, but actually sang aloud—so far as he could be said to sing without verbal articulation—in accordance with the air. We afterwards made him clearly sensible to the ticking of a watch, but whether this latter was by an appeal to the aural or to some other sense is perhaps doubtful. To the facts, however, we confidently speak, and refer those who may be dubious of them to the following respectable residents in Blackburn:—Mr. Clough, solicitor; Mr. Witherington, chemist; Mr. Fish, chemist; Mr. Forrest, draper; and Mr. Tiplady, printer, the chairman of the evening.

Having recently met with Mr. Townend, an intelligent Mesmeric experimentalist, who has been lecturing at Preston and other Lancashire towns, we saw him produce a variety of beautiful phenomena, in which we felt considerable interest. Mr. T. is one of those who bring forward their experiments in a plain, modest, intelligible manner, without theorising, and we took the opportunity of requesting him, by silent signals, to influence the brain of one of his patients at various points, irrespective of any anticipated manifestation, when the phenomena strikingly accorded with those on which our amplification is founded. We shall be glad to hear further of Mr. T.'s successful progress.

Mr. Adair, who has been most industriously experimenting in various parts of England is, we understand, about to visit Ireland. In one of his communications to us he says he has succeeded in educing manifestations of clairvoyance; all the cerebral organs recognised by Combe; and many of those added by us and others, in numerous cases.

LITERARY NOTICES.

We have several works of importance in hand which will require to be closely read before we comment upon them; and that must be our apology for deferring them till next month. Of these are "The Motive Power of the Human System, with the Symptoms and Treatment of Chronic Diseases. (Fifth Edition.) By H. H. Sherwood, M.D., of New York;" and the long promised work by Mr. Braid, "Neurypnology; or the Rationale of Nervous Sleep, considered in relation with Animal Magnetism, &c., &c." Both these books we may say, *en passant*, are on many accounts highly interesting; and while we differ considerably with Mr. Braid as to a few of his conclusions, and think that a strong attachment to his own theory has possibly tended to limit the sphere of his observations, we cannot but recommend his work to every one interested in the important phenomena of which it treats. Its details of cases, some of the most thrilling of which we have witnessed, would alone repay an attentive perusal.

Report upon the Phenomena of Clairvoyance or Lucid Somnambulism, (from personal observation,) with Additional Remarks. By EDWIN LEE, Esq. London: John Churchill.

This is an interesting narrative of facts, with the addition of many important and relevant observations. To recommend it, we need only give its motive, which is fairly stated in the preface as follows:—

“Aware that the belief in the higher order of phenomena in Magnetic Somnambulism is general in Germany among those who have paid attention to the subject, and hearing that there were in Paris some Lucid Somnambulists of whom very extraordinary things were related, I was desirous, during my late brief sojourn in that city, of personally ascertaining how far reliance might be placed upon the statements which had been promulgated respecting them, and although a complete stranger, every facility of investigation was courteously afforded me by those engaged in the experiments, who seemed most solicitous to subject them to the test of examination conducted in a candid spirit of inquiry.”

We advise our readers to lose no time in obtaining the work.

The Fallacy of Phreno-Magnetism, detected and exposed [!] By J. C. COLQUHOUN, Esq., Advocate, &c.

To make good the case involved in the above title, Mr. Colquhoun first declaims against Phrenology, simply considered, as though by inferential evidence alone it had not already been too well “buttressed” for mere sophistry to prevail against it. Secondly, he denies the possibility of demonstrating it by magnetism, because some magnetic patients obey the operator’s will. This we think is owing to his want of experience in a most important class of phenomena, in which we have seen such a doctrine quite as often confuted as confirmed. And lastly, Phreno-Magnetism cannot be true, because, though a very old Mesmerist, and in modern times the man of all others to recall attention to magnetism in Britain, Mr. Colquhoun never discovered this application of it himself! Before attempting to deal with the latter argument, we must get Mr. C. to solve the following problem:—How came the blood of man to circulate for six thousand years ere the fact attracted the attention of Harvey?

Phreno-Magnetism Unmasked. By JOHN CHARLES HALL, M.D., F.L.S. &c., &c., (of East Retford).

Dr. Hall, having attempted an impossibility, has of course failed. An attempt to unmask that which is not masked resolves itself into what the Irishman illustrated by quoting the case of “a footless stocking without a leg.” Dr. J. C. Hall is a young and rising practitioner, and may probably live to change his opinions from evidence, especially if animated by the spirit of his own motto, which says, “Than truth no greater blessing can man receive nor God bestow.”